



WEDNESDAY, SEPTEMBER 14, 1825.

EUSEBEUS, THE GOOD PHYSICIAN.

Next to the minister of the gospel, we know of no person whose sphere of usefulness is so extensive as that of the physician. He visits all classes of people, and has it in his power to administer not only the things necessary to the body, but also those things calculated to bind up the broken spirit, to encourage the desponding heart, and to bring forth real merit to its proper standing in society. We would rather have the honor of reviving the drooping spirits of a worthy individual, and of restoring him to his friends and to his usefulness in society, than to wear the laurels of a Washington, a La Fayette, or a Bolivar.

We were led to these reflections from a circumstance of recent occurrence. Eusebeus is a physician who has risen to a high degree of eminence in his profession, not less by his scientific attainments, than by his practical piety, affability of manners, and universal benevolence. He is alike attentive to the calls of the poor and the wealthy, and embraces every opportunity to advance the temporal and eternal interests of his patients. Garcia was one of his patients. But Garcia was poor, though always industrious in an honorable and useful calling. At length his health began to decline; and he could no longer attend to his business. Eusebeus felt for him, and his wonted cheerfulness. At length the penetrating eye of Eusebeus discovered the seat of the disorder. He then gently reproved Garcia, in the following terms: "My dear Garcia, you must acknowledge that hitherto my attentions to you and your little family have been unremitted, and that nothing has been left untended that in my view would conduce to your ease or comfort. Why then should you conceal from me the real cause of your disorder. The seat of it I have indeed discovered—it lies deep rooted in your mind. But the real cause you have ungenerously buried in your bosom."

"Alas! my good physician," said Garcia, "how could I impart a portion of the pain I feel, to the bosom that has already manifested so much anxiety for me and mine. Mine is the common lot of man, let me submit to it with patience and resignation."

"Garcia," said Eusebeus, in a firm but winning accent, "I never yet withheld the helping hand from a suffering fellow mortal. I entreat you, by all the ties of friendship, to disclose to me, without reserve, the cause of all your sorrows." "Your kindness," said Garcia, "has overcome my resolution. But what I am about to relate, I beg you to bury within the recesses of your bosom. You know that I have a young and lovely family, and that the business in which I am engaged has hitherto been hardly sufficient for their support; although at present my prospects are more flattering. But my father, whose head is silvered o'er with the frosts of more than seventy winters, is languishing on a bed of sickness, more than two hundred miles distant. By duty of hard labor he has reared to manhood a dozen children, and now I fear he languishes for want of the comforts of life. Mine eye has not beheld him for many years, and he never has seen, never laid the hand of benediction on the glossy heads of my two lovely children. O, could I wing my way to his bed side to administer to his comfort, could I present before him his little grand children, surely he would again grow young, and his withered heart would leap again for joy. But alas! the means are not within my reach. Gracious Heaven—thou knowest my heart—supply by thy bounty what it would bestow." "What sum," said the impatient Eusebeus, "would serve to make you and your little ones happy in the embraces of your venerable parent?" "Alas!" said Garcia, "it would require—dollars." "Heaven be praised," said Eusebeus, "that I am at length enabled to remove the cause of your malady. Here the sum is at your service—take it—may Heaven speed you on your journey, and sweeten the mutual embraces of a venerable parent and his worthy offspring." "Nay," said Garcia, "your goodness is overpowering, but I cannot avail myself of your kind offer; for though, should my health be preserved, I can again refund the money, yet as that is precarious—" "Hush," said the benevolent Eusebeus, "my principles of action you long have known—I am not rich, but I have a competency of this world's goods, and I do not crave a greater comfort than this eternity, than the enjoyment of making others happy, and of fulfilling, in all its extent, the injunction of my blessed Master—"As ye would have others do to you, do ye even so to them." These, dear Garcia, you know to be my principles—do not thwart me in my attempts to act in conformity to them. Take, then, the requisite sum, go, and be happy."

We will not detain our readers, by relating the speedy cure effected by Eusebeus on the person of his patient; nor the hearty embraces and heavenly benedictions of Garcia and his venerable parent. Suffice it to say, that Eusebeus, the good physician, is still in the prime of life, has an extensive practice, a competency of the good things of this life, is remembered daily in the pious aspirations of thousands, and is confidently looking forward to the enjoyment of a better country, where it shall be found that they who have sown plentifully shall reap also plentifully.

STATE OF RELIGION ON WEATHERSFIELD CIRCUIT, VERMONT.

Extract of a letter to the Editor, from the Rev. C. D. Cahoon, dated August 20, 1825.

"You were informed by my worthy predecessor, several times last year, of the work of God on this circuit. And I am happy to have it my power to inform you, that those who embraced religion the last year, are generally living for God and eternity. The elder brethren are endeavoring to keep pace with their Christian privileges. The holy flame of perfect love has been kindled up in many hearts on this circuit; and thanks be to God, it still continues to shine in beauty and glory. May the holy flame continue to burn throughout the whole Christian church, till holiness shall be the general motto, and the name of Christ more universally glorified."

"The great Head of the church is still with us in mercy. Some souls have been awakened and con-

verted to him since we came here, and others are seeking Christ. We have on the Sabbath, usually, large and attentive congregations, and I think I may safely say that circumstances are as favorable for the prosperity and upbuilding of the cause of God, as when we first came to the circuit."

CAMP-MEETING AT SANDOWN, N. H.

TO THE EDITOR OF ZION'S HERALD.
DEAR SIR,—As the appointment for our Camp-meeting was made through the medium of your paper, I resort to the same medium, to communicate to the friends of religion its happy effects. It commenced on Monday, August 22, and closed on the morning of the 27th. Preparation was made in a pleasant grove, well shaded by oak, chestnut, and spruce. The heavy rain on the preceding Saturday and Sabbath, not only prepared the roads for travelling to the place, but rendered the air so salubrious that our food was fresh and palatable through the whole encampment; and a pure air and clear sky were witnessed during the meeting. Multitudes repaired to the place on Monday, the 22d, and had their tents in that state of readiness that we had preaching the first evening. Our meeting opened with the reading of the Scriptures, and I am confident that I never witnessed such an ardent desire for the prosperity of Zion, and the conversion of sinners, as was manifested on the camp ground. Preaching, exhortation, and prayer, were solemn, spirited, and effectual. It was calculated that rising of twenty experienced a change of heart, and about a dozen received the witness of sanctification. Blessed be God, the work of grace likewise seemed to be deepened in many hearts.

A solemn exhibition was witnessed each evening—light from a multitude of lamps gleaming upon the boughs of the trees—many crying for mercy—young converts singing redeeming love—sanctified souls shouting hosannas—and the solemn sound of prayer heard from the different tents, all conspired to render the scene indescribably interesting.

As some were disposed to charge us with irregularity, it led me to notice more particularly the movements of the meeting. I found the preachers were attentive to discover those who appeared to be under conviction, and conduct them into the praying circle, where prayer was made to God in their behalf; and when they had found peace in believing, a song of thanksgiving was sung, and a shout of victory was heard in the camp; all which appeared to be regular. I was led to ask, where is the confusion? And, behold! it was found in the by-standers. Finally, it was the happiest place that ever I was in—they were all of one heart and of one mind.

There were 29 tents on the ground—325 tents—451 partook of the sacrament—100 spoke in love-feast, and about 5000 persons were supposed to compose the audience.

Salem, Mass. Sept. 2, 1825.

AMASA BUCK.

CAMP-MEETING IN NORTH CAROLINA.

Extract of a letter to the publisher, from the Rev. Joseph Currie, dated Washington, N. C. Aug. 24, 1825.

Our Camp-meeting which commenced the 11th of this month, seventeen miles below this place, was attended by twelve preachers, including travelling and local. The congregation on Saturday and Sunday, probably amounted to about one thousand. The divine union attended the word preached; the class-leaders, exhorters, and private members joined hands with the preachers to carry on the work, laboring incessantly in the intervals of preaching with the mournful penitents, who desired an interest in their prayers. These exercises were frequently continued to a late hour of the night. Although there was no regular account taken of the number of converts, yet it was estimated, I think, correctly, that there were at least twenty whites, and between fifteen and twenty blacks, who professed conversion. On Monday morning the sacraments of baptism and the Lord's supper were administered, and a door opened for the reception of members, when sixteen came forward and were received into the church. Taking every thing into consideration, there can be no doubt but the meeting has been a blessing to the neighborhood, and that its good effects will be seen many days hence."

ANECDOTE OF MR. SUMMERFIELD.

Immediately on his arrival at one of our principal cities, Mr. Summerfield was waited upon by a number of gentlemen of the Protestant Episcopal Church, expressing their desire that he should preach in one of their houses. With this request he stated his willingness to comply, provided the consent of the Bishop could be procured. The Bishop was consulted, but declined acquiescing, stating that he greatly regarded Mr. Summerfield as a man, and esteemed him as a minister, but that the Canon of the church prevented his consent, however much he might be pleased to hear the young man preach. Being informed of this, Mr. S. pleasantly replied, "Well, it matters not, but I have always thought it was usual to spike the cannon in times of peace."

VERMONT DISTRICT—QUARTERLY MEETINGS.

Second Quarter.
Weathersfield Circuit, Sept. 10, 11—at Cavendish.
Vernhire " " 17, 18—"Newbury.
Weston " " 25, 26—"Weston.
Chelsea " " October 8, 9—"Chelsea.
Barre " " 15, 16—"Northfield.
Rochester " " 22, 23—"Rochester.
Moretown " " 29, 30—"Waitsfield.
Hardwick " " November 5, 6—"Craftsbury.
Derby " " 12, 13—"Irishburg.
Lyndon " " 19, 20—"Sutton.
Danville " " 26, 27—"Waterford.

W. FISK, P. Elder.
Lyndon, Aug. 30, 1825.

NOTICE.

The District Conference of Local Preachers for the New London District will convene at the Methodist Meeting-house in Ellington, (Conn.) on Thursday, the 29th instant, at 9 o'clock, A. M. A punctual attendance of all the members is requested.

PETER GRIFFING, Sec'y.

Wesleyan Academy.—The Trustees are reminded that their meeting stands adjourned to Wednesday, the 29th instant. A punctual attendance of all the members is requested.
ABEL BLISS, Sec'y.
Wilbraham, August 23, 1825.

NOTICE.

The officers and managers of the Boston Female Friendly Society, are requested to meet at No. 15, Friend-street, at 3 o'clock, P. M. and the members at 4 o'clock, P. M. on Thursday next. Punctual attendance is requested at the time appointed, precisely.

NOTICE.

The quarterly meeting of the Board of Managers of the Young Men's Missionary Society, will be held at No. 1, Vine-street, on Monday evening next, September 19, at half past 7 o'clock.

Per order,

BENJAMIN F. NUTTING, Secretary.
September 14.

MISSIONARY AND RELIGIOUS.

SUCCESS OF MISSIONS.

We are permitted to witness success—and success so glorious that it has already been celebrated with ecstacy of joy, by every being in the universe that has heard of it, and rejoices over him that repenteth. It is but a few years, since the present system of missionary efforts began. Many who are now present can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts, to send the gospel to the heathen.

Now you may witness on the first Monday of every month members of thousands of churches, in countries which extend half round the globe, assembled at the throne of mercy, having agreed together touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, "Ask, and it shall be given," is manifesting his faithfulness.

Even now, almost at the very commencement of their askings, and attending it with correspondent efforts, you may witness, set up in heathen countries, more than 400 printing presses—all manned, and in vigorous operation, furnishing Bibles, school books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 missionary stations; at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of pagan idolatry.

On distant shores, where, forty years ago, the name of Jesus was unknown, I can show you, every Sabbath, numerous congregations, averaging more than 1000 souls each, all bowing before Jehovah, and rendering united thanks for his "unspeakable gift." As you pass through their villages, at the rising of the sun, you may witness numbers returning from the forests and groves, who have been out to pray to their Father who dwells in secret. And you can often find scarce ten families in a village, who do not unite daily, in family devotion.

In that small portion of the world, you may count not less than 14,000 persons who can, in their own tongue, read the Bible; and more than 7,000 who can, with the pen, transact the ordinary business of life.

You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children. And as they sing "Hosanna to the son of David," you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance in view of what the gospel has done for their children.

And as you hear the deep groan break through the assembly, ask, What is the matter? And, with streaming eyes, one will tell you, "O if the missionaries had only come here a little sooner, I too should have had children to attend the Sabbath school; but before they came, when Satan reigned, and we were all in darkness, I killed them."

You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have with their own hands, before they had the gospel, killed two, three, and in some cases, four of their own children. Now, were they living, most joyfully would they lead them to Him who took little children in his arms and blessed them, and said, "Of such is the kingdom of heaven."

You may go, in that country, to a missionary meeting, and find collected together, 7,000 people, bearing their offerings to the Lord of Hosts. You may see the fond parent move with rapid step, at the birth of his infant to enrol his name, as a member of the Missionary Society.

"You,"—he says, as he looks on his offspring, with feeling which no parent born in Christendom ever knew—"if it had not been for the gospel, might have now been killed. And as the gospel saves you, it is no more than right, that you should do something that it may save others. And very careful is he to pay the child's missionary-tax every year, until the child is old enough to earn, and pay it himself.

In short, Sir, there is throughout that country a moral renovation. The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. An highway is there, "the way of holiness;" and the ransomed of the Lord are already returning, and coming home to Zion with singing. Joy and gladness are found among them; while sorrow and sighing flee away.

Is not here encouragement to go forward, to persevere with increasing diligence to the end? And is there not encouragement enough to persuade every individual to do this?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians; 3,000 in the Sandwich Islands; and 12,000 in islands farther south. I can show you 3,000 in West Africa, and 4,000 in South Africa; 50,000 in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible; because they have no souls. Now they are by thousands in missionary schools; and making as rapid improvements, considering their conditions, as any individual on the globe.

Here, there are thousands of persons who are to be mothers, and tens of thousands who are to be fathers in a course of Christian instruction; 450 ministers of the gospel, more than 50 of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ; 250 missionary stations, at most of which are Christian churches; and tens of thousands, who have renounced their idolatry, and acknowledged Jehovah as the only living and true God.

And what has been done? what sacrifices have been made, by the inhabitants of Christendom, to produce this mighty change? Have farmers generally given their farms, and merchants their merchandise, to replenish the treasury of the Lord? No. Have men generally given their income, above the needful expenses of their families? No. Have they given half, or even one tenth part? No. What have they done? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one half cent in a year. (Rev. Mr. Edwards, at Boston.)

BOSTON FOREIGN MISSION SOCIETY.

This Society was formed in 1811. The amount of its contributions paid over to the American Board from that date to the close of 1824, was little short of \$12,000—being an average yearly sum of nearly \$1000.

At the annual meeting in January last, a new Constitution was adopted; by which the different missionary associations which had been formed in this city agreeably to the plan recommended by the prudential committee of the American Board, became organized into one auxiliary to the Board, denominated as before, the "Auxiliary Foreign Mission Society of Boston and vicinity."

Since that time, \$3,071 85 have been received from the Treasurers of the various associations.

Of this sum, \$2,927 46 have been paid over to the American Board, and \$138 to defray the expense of printing the anniversary Sermon, &c. leaving a small balance now in the treasury.—Rec. and Tel.

LATEST FROM THE BURMAN MISSION.

Extract of a letter from Mr. Hough to the Rev. Dr. Stoughton, dated Serampore, Feb. 9, 1825.

After the capture of Rangoon, every means was used by Sir A. Campbell, the commander in chief, to induce the inhabitants to return and resume their former occupations under the protection of the British government; but I am sorry to say without success. Since the capture of Rangoon, Mergu, Tavoy, and

Martaban, have successively fallen into the hands of the English; and in these places, a greater proportion of the inhabitants have, as I learn from the papers, returned as subjects of the new authorities. The island of Chittaboo is also under the British flag. While Rangoon and other places on the sea-coast remain occupied by the forces which entered the dominion by that quarter, two other armies are penetrating them, one from Chittagong, and the other from Assam. The ultimate object of these forces is the capital, which they will probably reach in two or three months. The Burmans appear resolved to defend themselves to the last, and although they have not been successful in a single instance, but on the contrary, have fallen by thousands, yet it cannot well be supposed, that the rulers of the nation will yield until their capital shall be captured.

After the taking of Rangoon, we were wholly deprived of missionary work, uncomfortably situated in the midst of the camp, and put to great inconveniences for the want of vegetables and fresh provisions. The Burmans having all evacuated the town and adjacent country, the bazar of course disappeared with them. I remained until the 8th of November, when I came away, provisions, both retail and fresh, bore the most enormous prices.

It will be to you, as it has been to me, a painful consideration, that not a single word of intelligence has been or could be gained from our friends at Ava. It is now a year since brother Judson has written to me. Your last letter from him probably bore the same date as his last to me. The only report which I have heard is, that foreigners generally at Ava were imprisoned. Knowing the disposition of the Burman government, and remembering the treatment which I received from them at the taking of Rangoon, I cannot indulge any hope unmixed with fears. As we were, so they were, and still are in the Lord's hands. They may be spared and carried through many difficulties.

Extract of a letter from Mr. Dawson to Dr. Baldwin, dated Calcutta, February 10, 1825.

We have received no further intelligence from our dear friends at Ava. I believe the Burmans will not be able to offer an effective resistance to the British troops which are now entering Aracan. How happy shall I be to be able to communicate the news of peace, and how much more so to be able to convey the pleasing intelligence of the safety of our missionaries. We long, yet almost dread, to hear from Aracan. Our troops are near Munnipore, and expect soon to reach that place; and we have an idea, that the first news from Ava, may come by way of Munnipore. We constantly pray for the missionaries. God is able to deliver.—Bapt. Mag.

MONTHLY CONCERT IN BOSTON.

Palestine Mission.—At the monthly concert on the evening of the 5th inst. were read minutes of a discussion between Mr. King and a Maronite Roman Catholic, relative to the study and circulation of the Scriptures, the latter of which the Patriarch had forbidden. The result was, that the Catholic, though he had undertaken the Patriarch's defence, became convinced that the Scriptures ought to be studied, and that the Patriarch had done wrong in prohibiting their circulation. Rev. Mr. Cooke, who had been commissioned from the English Wesleyan Missionary Society to inquire into the expediency of establishing a Wesleyan mission in Syria, was present; and heard the conversation. This gentleman on his way to England, was providentially met with at Rome by our fellow-citizen, the Rev. Mr. Dwight, and related to him many interesting particulars respecting the missionaries and the state of Christianity in the East. He had determined to report favorably, on the subject of his mission to Syria—stated that the American missionaries to Palestine sustained an excellent reputation among all that knew them; and explained in what manner the Turkish firman prohibiting the circulation of the Scriptures, was brought about. It was thus:—The French Consul General at Smyrna, received letters from Rome, and in all probability from France, requesting him if possible, to procure such a firman from the Sultan, doubtless as a means of checking the influence of "Bible-men" among the people. He did so: the application was successful; and the decree went forth. From this statement, it is obvious that the measure originated at Rome. Even before the publication of the firman, the Pope had issued an order to the bishops, exhorting them to prevent by every means in their power the circulation of books by the English, as threatening immense evil to the Catholic cause. But notwithstanding these extraordinary measures, Mr. Cooke, who was in Syria at the time the Sultan's firman arrived, assured Mr. D. that but little regard was paid to it; especially as it was worded, that it did not necessarily refer to the Bible. He thought the consequence thus far had been, to excite a spirit of inquiry among the people, which did not before exist.

South America.—A letter from Mr. Parvin at Buenos Ayres, mentions that the late order of government permitting the English (and there was no doubt but the same liberty would be granted to others,) to erect for themselves places of public worship, had not excited the least opposition. Mr. Brigham, from beyond the Andes, in the neighborhood of Valparaiso, writes that the same principles of religious liberty were fast gaining ground at that quarter. He thinks the people regard him with even greater respect than he were a Roman Catholic. A short time previous to the date of Mr. Parvin's letter, a colony of Scotchmen arrived at Buenos Ayres, with permission to settle in the interior. On one occasion he preached to them in a Catholic Convent! and was heard with much apparent seriousness. Two or three more vessels of Scotch emigrants are expected soon; and it is not to be doubted, that they will exert an influence favorable to religious liberty, and of course, ultimately, to religious truth.

Sandwich Islands.—A letter was read from Mr. Chamberlain, dated early in January. Several schools at Honolulu, which had been interrupted during the war, were now resumed. There is an increasing attention to religious meetings. Not less than 7000 pieces of an elementary shape had been printed; and nearly all were distributed; and the general state of things was decidedly encouraging. The missionaries were, however, in want of paper, types, &c. And especially an increase of faithful, devoted missionaries.

A letter from Mr. Stewart at Lahaina, represents the schools on that island to be in a high degree prosperous. In less than one week, schools were formed, not long after the restoration of peace, containing more than 600 new scholars! All these have been supplied with spelling books; and yet the demand continues good. Mr. Stewart thinks that full two thirds of the inhabitants of that island (Mowee) would immediately learn to read, if they could only procure books and teachers.

Meanwhile the hearts of the missionaries are sometimes made glad by what they are permitted to see and see of the fruits of their labor, in the conversion and salvation of souls.—Rec. & Tel.

New Meeting houses in Boston.—The walls of the Orthodox Congregational meeting house erected in Hanover-street, are now completed, and ready for a roof. A house of worship, with stores underneath, is in a state of forwardness, at the union of Summer and Sea streets, for the use of the Free Will Baptists or Unitarians. The corner stone of a Unitarian "church" in Purchase-street was laid on Wednesday morning last. A site has been purchased for a new Baptist meeting house at the corner of Federal and Milk streets; but we understand the structure will not probably be commenced till the coming spring.—Id.

Remarkable Conversion.—A young man who had

been graduated at one of our first celebrated for his literary attainments, his knowledge of mathematics, where a faithful and zealous minister. It was not long before with him in one of his evening conversations, as they were about some mathematical skill: I have a problem to solve. What is it? eagerly man. The clergyman answered, of voice, "What shall I profit whole world and lose his own? returned home, and endeavored to fasten on him by the problem in vain. In the giddy round business, and in his studies, returned to him, what shall I profit the whole world and lose his own? in his conversion, and he cate, and preacher of that gospel. N. Y. O/b.

GENERAL INTEREST.

INTERESTING LETTER.

The following is extracted from a letter received at Marblehead, from Mr. Jarvis of the University of Vermont, who is elected, was last year fitted out as Greek Committee in Boston.

"Napoli di Romania."

Rev. and dear Sir,—It is, I believe, God, that I avail myself of an opportunity from this place, where I have been detained for several weeks, waiting of the troops. General Jarvis is man of 28, who has been in Greece is the General whom I am with, do-camp. Jarvis is a man of principle as a lion. We have been under attacking the Castle of Lepanto, but the delay of the payment of ed us, till I have the satisfaction ship anchor in the harbor, the Re-tain Smith.

"To you, of whose friendship I ample proof, I am bound in duty of the state of Greece, and the p-ing good in this country. I arrived of December, and the same day [now General] Jarvis. Thus dis-steps; for such was my ignorance, actor, together with their language, appearance, I must have been a found in Jarvis a countryman and French, Italian, German and Greek, and all the transactions of foreign years. He left New York at ten his father now resides in Germany, immediately as a volunteer, and I have now served in it more than I have travelled over 300 miles in a, and by the help of Jarvis, and ary, whom I escorted through the able to converse with many people religious and political concerns of are all eager for instruction, and a sight of a tract or a Bible. The ous and modest, the merchants con-tingrifying, the soldiers are brave-ly attached to liberty. I have thousands of tracts, which I rec-Malta, to citizens, officers and much pleased with reading these them; and I have frequently read and seen one of the soldiers read or twelve others listening to hear of the priests are beginning to pri- and many of the people to eat, priests, as far as I have been ably moral, but devoted to the do."

"The Greek women are mor-virtuous. The astonishing exam-of morals by those Franks who have Italy and Germany, have led the slava a foreigner, while in his Fr-much as a Turk. Schools are est-lished in all the principal towns. Mr. Edward Masson, a gentle-who classical and religious char-est east, has devoted himself to the of education, and who, by the gr-come experimentally acquainted with gospel. Masson does wonders; the priests, and will soon, if Prov-lity a school for the study of an-ly at Tripolizza. Dr. How-how to the country, family and in-ior of morality is high. We all have done much to relieve the suffe-of already."

"Civil dissensions have all bee-Morcia. Ulysses is the only chief-Torke, and he, I think, will soon-miery of the country is beyond all-men and children are dying, almo-from the fury of the merciless-which their noses and ears cut off-which country which demanded the char-which, that she will again take her-ness of the earth as a free and e-ly reasons for thus thinking, may-tors to the Greek committee."

"As to my own fare, you may-please. I have taken the Albani-travelled three hundred miles on a, dirt and pistols. Five night-gram, without any covering but a-ning three of them it rained ince-are waded through rivers, climb-the snows with my feet to the gro-the Turks, and was once very n-those monsters, whose tender mer-were fast like a Greek, and with-willing to suffer for the cause of re-Call you in America a crusader, or-pire; and if it be the will of God, I shall live the false prophet. The-Greeks. Two hundred thous-are to his lives in this sanguin-campaign is again opening. Let-our worthy friend have an interest-ope to see you again, but the we-where. Farewell."

"Yours, affectionately,"

Greece.—Letters of the 8th of, of the Mediterranean sea, that of surprised a Turkish despatch, instructions for the Captain Pach-ly reported that this great Arm-Constantinople, and that the Cap-command the fleet. The Chiefs-are were severely reprimanded for-are ordered to go immediately to- to second the movements. These despatches, which have been-Admiral at Hydra, it is said- Captain Pacha, however, is a- of Sula, since the reverses he has-Greeks are closely watching the

have successively fallen into the hands of the British, and in these places, a greater proportion of the population have, as I learn from the papers, been converted to the new authorities. The island of Sumatra, under the British flag. While the British places on the sea-coast remain secure, the interior of the island is still in the hands of the two other armies, and the other from Assam. The British force in the capital, which is probably more than two or three months. The British have not been successful in a battle, but on the contrary, have fallen by the sword. It cannot well be supposed, that the Russian will yield until their capital shall be taken.

taking of Rangoon, we were wholly dispossessed of our work, and were obliged to take refuge in the camp, and put to great inconvenience. The want of vegetables and fresh provisions, having all evacuated the town and suburbs, the bazaar of course disappeared with the remainder of the 8th of November, and we were left, provisions, both salt and fresh, and enormous prices.

to you, as it has been to me, a painful consolation to not a single word of intelligence has been gained from our friends at Ava. It is since brother Judson has written to me, that I have been able to get the same date to me. The only report which I have received from the missionaries at Ava, is that they are now entering Aracan. How happy to be able to communicate the news of their success, and to be able to convey intelligence of the safety of your mission. I am long, yet almost dead, to hear from you. I am near Munnipore, and expect soon to be in that place; and we have an idea, that the first of May, may come by way of Munnipore. We pray for the missionaries. God is able to do all things.

—Bapt. Mag.

—Bapt. Mag.

—Bapt. Mag.

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been graduated at one of our first colleges, and was celebrated for his literary attainments, particularly in his knowledge of mathematics, settled in a village where he was faithful and zealous minister of the gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part, addressed him as follows: I have heard you celebrated for your mathematical skill: I have a problem which I wish you to solve. What is it? eagerly inquired the young man. The clergyman answered with a solemn tone of voice, "What shall I profit a man if he gain the whole world and lose his own soul?" The youth returned home, and endeavored to shake off the impression fastened on him by the problem proposed to him, but in vain. In the midst of the pleasure, in his business, and in his studies, the question still forcibly returned to him. What shall a man profit if he gain the whole world and lose his own soul? It finally resulted in his conversion, and he is now an able advocate, and preacher of that gospel which he once rejected.—V. Y. Obs.

GENERAL INTELLIGENCE.

INTERESTING LETTER FROM GREECE.

The following is extracted from a letter lately received at Marblehead, from Mr. Jonathan P. Miller, of the University of Vermont, who it will be recollected, was last year fitted out for Greece, by the Greek Committee in Boston.

—Napoli de Romania, March 17, 1825.

Rev. and dear sir,—It is, I hope, with gratitude to God, that I avail myself of an opportunity of writing to you from this place, where I have been providentially detained for several weeks, waiting for the payment of my salary. General Jarvis, an American, a young man of 23, who has been in Greece over three years, is the General whom I am with, in the capacity of aide-de-camp. Jarvis is a man of principle, and as brave as a lion. We have been under marching orders for attacking the Castle of Lepanto, nearly three weeks; but the delay of the payment of the troops has detained us, till I have the satisfaction to see an American ship anchor in the harbor, the Rimp, of Boston, Captain Smith.

"To you, of whose friendship I have had the most ample proof, I am bound in duty to give some account of the state of Greece, and the prospect there is of doing good in this country. I arrived in Greece the 8th of December, and the same day fell in with Colonel (now General) Jarvis. Thus did the Lord direct my steps; for such was my ignorance of the Greek character, together with their language, that, to all human appearance, I must have been a lost man, if I had not found in Jarvis a countryman and friend. He speaks French, Italian, German and Greek, and has witnessed all the transactions of foreigners in Greece for three years. He left New York at ten years of age, and his father now resides in Germany. I entered the army immediately as a volunteer under his command, and have now served in it more than three months. I have travelled over 300 miles in Romania and the Morea, and by the help of Jarvis, and an English missionary, whom I escorted through the Morea, have been able to converse with many people in regard to the religious and political concerns of the country. They all eager for instruction, and are transported at the sight of a tract or a Bible. The peasantry are virtuous and modest, the merchants cunning, deceitful and intriguing, the soldiers are brave, patient, and strongly attached to liberty. I have given away several thousands of tracts, which I received of Mr. Temple, of Malta, to citizens, officers and soldiers. They are much pleased with reading these tracts, as they call them; and I have frequently passed through the camp and seen one of the soldiers reading a tract with ten or twelve others listening to hear him.

"The Greek women are modest, handsome, and virtuous. The astonishing examples exhibited here of the Greek women, who have come from France, Italy and Germany, have led the Greek females to do a foreigner, while in his Frank costume, almost as a Turk. Schools are beginning to be established in all the principal towns and villages. A Mr. Edward Masson, a gentleman from Scotland, whose classical and religious character is of the highest order, has devoted himself to the service of Greece. He is accompanied by a Greek, who has been two years in England, learning the Lancasterian system of education, and the great of God, has been experimentally acquainted with the truths of the Gospel. Masson does wonders; he already talks with priests, and will soon, if Providence permit, establish a school for the study of ancient Greek and philosophy at Tripolizza. Dr. Howe, from Boston, does wonders for the country, family and friends. His standard of morality is high. We all love him dearly. He has done much to relieve the sufferings of the wounded of Greece.

"Civil dissensions have all been put down in the Morea. Ulysses is the only chief who is now with the Greeks, and he, I think, will soon be subdued. The Morea of the country is beyond all description. The Morea is a land of flying, almost naked and starving, and the fiery of the merciless savages—the men of no race and no color. If there were ever a country which demanded the charities of the Christian world, that country is Greece. Yet it is my real opinion, that she will again take her place among the nations of the earth as a free and enlightened republic. Reasons for this thinking, may be seen in my letters to the Greek committee.

"As to my own fare, you may call it what you please. I have taken the Albanian dress. I have travelled three hundred miles on foot, and carried my gun, and a pistol. Five nights I have slept on the ground, and no covering but my carpet, and during the night it rained incessantly. In short, I have walked through rivers, climbed mountains amid the snows, and my foot to the ground, been exposed to the sun, and was once very near being cut up by the Greeks, who were then murdering me cruelly. I have faced like a Greek, and with the Greeks. I am willing to suffer for the cause of religion and freedom. I am devoted to the overthrowing of the Turkish empire; and if it be the will of God, I hope to see the day of the false prophet. God is on the side of the Greeks. Two hundred thousand Turks have already lost their lives in this sanguinary contest. The Greek cause is again opening. Let the Greeks and your country friends have an interest in your prayers. I am, dear sir, your obedient servant, and the will of the Lord be done. Yours affectionately, J. P. MILLER."

—Letters of the 8th of July from the coast of the Mediterranean state, that the Greek cruisers have captured a Turkish despatch vessel, with secret orders for the Captain Pacha. It was immediately reported, and that the Captain had orders to command the fleet. The Chief of the Ottoman navy were severely reprimanded for their conduct, and were ordered to go immediately to the waters of Palestine, to second the movements of Reshid Pacha. Despatches, which have been sent to the Greek authorities at Hydra, it is said will be published. The Captain Pacha, however, is afraid to venture out, since the reverses he has encountered. The Greeks are closely watching the ports of Candia, and

reinforcing their stations thereabouts, in order to get possession at all events, of the entrance of the Gulf of Patras and the coasts of Eolia. Hassan-bey has taken refuge from Mianlis in Candia. The Greeks have also captured several transports coming from Alexandria, which were not able to reach Candia. Ibrahim Pacha, while directing his march to Tripolizza, has several detachments cut to pieces. Finally, Mr. Ribanier, will not set out for Constantinople until the Divan shall have executed all the stipulations of the treaty of Bucharest. It is well known that the Porte has declared to the Christian ministers, that she will not recognise their right to interfere in the affairs of Greece.

ISLANDS IN THE PACIFIC OCEAN.

Late information from the Sandwich Islands has been received from New York, by the editors of the New York Observer, from which it appears, that a respectable number of masters and officers of ships, which frequent these islands, have lately organized themselves into associations for the suppression of a species of the vilest prostitution, practised in the Islands of the Pacific "with more unblushing effrontery than perhaps in any other part of the world." Articles of a society called "The Tabu Association for the Prohibition of Immorality," were signed at Lahaina in the island of Mowee, November 18, 1824, by the masters and officers of the ships Hyades, Thame, Enterprise and Aurora. On the 29th of March, 1825, also, a number of shipmasters and others assembled at Wahoo, and formed another Society, denominated, "Marine Union for the suppression of Intemperance." These movements look auspiciously favorable to the cause of religion and morality; and when the moral state of the mariners who frequent these seas is considered, the measures which have been adopted by those who have associated for the prevention of crime, seem indispensable to the present and eternal interest not only of the islanders, but also of the sailors. The alarming statement is made by one well acquainted with facts, "out of 100 ships, which cruise in this ocean, there may, perhaps, be about six denominated by the natives, *tabu* ships, because they do not admit females on board for the purpose of prostitution. These are pointed out as singular exceptions from the ordinary character both of whaling and merchant vessels, that visit the numerous isles of the Pacific. Not less than 4000 seamen are annually touching at different places in Polynesia, and probably not more than one ship out of 20, can be regarded as free from this iniquity, and perhaps not one ship's crew out of 50 is free from the dreadful re-action of that contagion communicated to the islands almost simultaneously with their discovery." When it is considered that the thousands who sail in this ocean, many of them have been men of fair reputation and family, and many in the bloom of life, just forming the character which is perhaps to designate their place in society whilst they live, a value and importance is given to the institutions established which cannot be too highly estimated. The merchant, who risks his wealth in these seas, must feel more safe if his vessel and crew are under the moral discipline of these associations; and the affectionate, the pious parent can never give his cordial consent to place his son on board the vessel, however large the profit to be expected, which may be the tolerated habitation of uncleanness and of crime. Ah! how can any parent, who has encouraged a voyage connected with such impurity, welcome his returning offspring thus polluted and defiled? But how will such answer in the day of retribution, at the bar of a Judge, inflexibly righteous, for the prostitution of those, whom they have been the means of ruining for this world, and the world which is eternal? If not in the present state, will they not in the next, remember the words of the wise man as applicable to their conduct and sin, "at the last it biteth like a serpent, and stingeth like an adder?"—Watelman.

LATEST FROM EUROPE.

The packet ship Amethyst arrived at this port on Thursday last, bringing London papers of the 9th of August, and Liverpool of the 11th. They afford but little political information. The Courier gives, from a Greek source, a pretty impartial account of the events of the present campaign in Greece down to the 21st of June; but most of them have been already known here. It admits that Ibrahim Pacha has taken Navarino and Calamata, but has not advanced farther: that the success of the Turks had been occasioned by divisions among the Greek chiefs; but states, that the Greek successes at sea, were fully equal to the successes of the Turks on land: that Colocotroni was at the head of 20,000 men at Tripolizza; that the Turks had been defeated near Salona, and had raised the siege of Missolonghi.

Greek successes.—The Paris Constitutional of August 4, contains a letter from Leghorn, dated July 24, which mentions a great naval victory obtained by the Greek Admiral Miaulis, over the Turkish fleet commanded by Topal Pacha. The latter, it seems, left the port of Suda on the 25th of June, with the intention, in the first instance, to assist the embarkation of 4000 Egyptians, who were proceeding to succor Ibrahim Pacha, and afterwards to go to the mouth of the Peloponnesus, where his presence might facilitate the operations of the Pacha. According to the letter in the Constitutional, however, the Greek fleet treated their design by decisive victory gained over the enemy on the 1st of July, between Cerigo and Mikos. The action lasted several days. The discomfiture of the Turks is represented as most complete, and it was expected that most of their vessels would fall into the hands of the Greeks.

The vigilance of the Greek cruisers in the Archipelago is very great. Numbers of vessels, under all colors, loaded with supplies for the Egyptians and Turks, have been captured and sent into Napoli. A commission has been established, to decide on the different cases, and it is, it is said, proceeding with great order and regularity. The enemy, from the nature of their position, must look externally to their supplies, and if these be intercepted, the greater their inferior force, the worse their situation. Under all circumstances, therefore, the friends of Greece cannot help auguring a favorable result to the campaign.

Burmese war.—The English have made two attempts to take possession of the island of Rannet; but were each time opposed so successfully by the Burmese, as to be obliged to take to their shipping after suffering much from the enemy and from fatigue. They were about making a third attempt on the 17th February.

BROWN UNIVERSITY.

The Providence Journal notices at some length the various literary performances usually attending Commencement week. Rev. Mr. Pond delivered an Oration, and an Ode, composed by A. G. GREENE. Rev. Mr. PICKERING delivered an Oration before the Franklin Society. HORACE MANN, Esq. of Dedham, delivered an Oration before the United Brothers' Society. THOMAS KINNICUTT, Esq. of Seekonk, Ms. delivered an Oration, and BENJAMIN F. HALLET, Esq. of Providence, a Poem before the Federal Adelpi. These performances, as well as the College Exercises are highly spoken of. Forty-eight young gentlemen were graduated, and the degrees of A. M. and M. D. were conferred on a number. The Honorary degree of LL. D. was conferred on his Excellency James Fenner, Gov. of Rhode Island.

Hon. Nicholas Brown has been chosen a member of the Board of Fellows, in the place of the Hon. David Howell, deceased, and the Rev. Francis Wayland, of Boston, has been elected to the same Board, in the place of the Rev. Dr. Baldwin, deceased. The Rev. Jonathan Going, of Worcester, (Mass.) has been elected to the Board of Trustees, to supply the vacancy, occasioned by the resignation of Mr. Brown, chosen a Fellow.

At the same meeting of the Corporation, a Professorship of Languages was established; and the Rev. Romeo Elton appointed to fill the Chair. Mr. William G. Goddard (editor of the R. I. American) was appointed to the vacant Professorship of Moral Philosophy and Metaphysics.

Earthquake at Algiers.—On the 2d of July a violent earthquake was felt at Algiers. There were repeated shocks for several successive days. It did no damage, but the inhabitants were so alarmed that many families fled into the country, and took refuge under tents. The effects were much more dreadful ten leagues from Algiers; this same earthquake has destroyed the town of Belida. It swallowed up half the inhabitants—of 12,000, 6,000 were buried under the ruins. This is the third town in twenty years.—Coles and Mascara perished in the same manner.

Ship Timber.—The large ship "Baron of Renfrew," left Quebec the 23d ultimo, for England. She was towed down the river by a steamboat, and accompanied by a fine band of music. Her cargo measured 9515 tons, and it was estimated that 6000 tons of timber had been used in her construction. She touched twice in the river, but received no injury.

One of the latest arrivals from France, brings information that the Emperor of Russia has forbidden the labors of the Scotch Missionaries who have been preaching for some years in Caucasus, Astracan and Georgia. The principal missionary, Carruthers, who is now residing in Portland Me. and some of his brothers and sisters in this city, has embarked for Great Britain.

Colonization Society.—The friends and patrons of the American Colonization Society are informed, that an expedition is soon to be fitted out for Liberia, and their assistance is respectfully and earnestly requested. Besides money, agricultural and household utensils, nails, window glass, mechanical tools, crockery ware, cotton cloths, &c. if left at Homes & Humen's Union street; Lincoln & Edmunds', Washington street; G. Odierne's, Milk street, or French & Wells', Washington street, with the names of the donors, will be duly acknowledged, and will prove most acceptable to the Colonists.

La Fayette's Departure.—On Wednesday last, Gen. La Fayette took his departure from the seat of Government, to embark for his native country. He left the city about 3 o'clock in the steam boat Mount Vernon, which had been engaged by the Government, to carry the General and his family to the national ship *Brandywine*, near the mouth of the Potomac, 80 or 90 miles below the city. The General was accompanied to the ship by the Secretary of the Navy, and such other Officers of the Government as the limited accommodations of the Mayor's boat would permit to be invited; also, by the Mayors of the City of Alexandria and Georgetown, the Marshal of the District, and the Commanding Generals of the Militia of the District.

The Corporation of Georgetown sent a deputation in separate steam boat, to attend the General to the ship. Arrangements were made to pay the illustrious Guest of the Nation every respect on his departure from amongst us, which love, veneration and gratitude could suggest. A numerous company of Revolutionary Officers and other citizens, proceeded round in steam vessels, from Baltimore to greet the General at the ship and pay their parting respects to him.

The Corporate authorities of Washington and towns of the District attended at the President's Mansion, at one o'clock on Wednesday, where, in their presence, and that of all the officers of the Government, and other admitted citizens, the President of the United States took leave of his honored Guest. The Officers of Government, the Corporation, the Militia, &c. then escorted the General to the place of embarkation, and there, took their leave of him.—Statesman.

Acquittal of Commodore Stewart.—The National Intelligencer of Wednesday, contains an official communication from Mr. Secretary Southard, of the Navy Department, to Captain Charles Stewart, of which the following is a copy:

Sir—I enclose to you the judgment of the Court Martial, which the President of the United States has approved, acquitting you most honorably of all the charges which have been made against you, and of which the government have been apprised, while you commanded the squadron in the Pacific. The number and nature of the charges, and the character of those who presented them, were such, that an inquiry was demanded by your own honor, and the duty which the government owed to itself, and the interests of the nation. The result of the investigation has been satisfactory to the Executive, and he has no objection to the public and honorable acquittal. It has furnished a conclusive answer to public and to private accusation, and redeemed your name from reproach—a fame here, before dear to your country, and hereafter to become still more precious.

I am, very respectfully,
SAMUEL L. SOUTHARD.
Captain Charles Stewart.

As a testimony of the high opinion which the court martial entertained of Captain Stewart's merits, after a full investigation of the charges preferred against him; we give the following concluding paragraph of their report to the President, which was received and approved by him.

"The court, however, conceives that the peculiar character of the accusation is such, that it would not render that full measure of justice which is required at its hands by a simple judgment of acquittal. It is, therefore, impelled by a sense of duty to go farther, and to make unhesitatingly, this declaration to the world, that so far from having violated the high duties of neutrality and respect for the law of nations; so far from having sacrificed the honor of the American flag, or tarnished his own fair fame by acting upon any motive of a mercenary or selfish kind; so far from having neglected his duty, or betrayed the trust reposed in him, by refusing proper protection to American citizens and property, or rendering such protection subservient to individual interests, no one circumstance has been developed, throughout the whole course of this minute investigation into the occurrences of a three years cruise, calculated to impair the confidence which the members of the court, the navy, and the nation, have long reposed in the honor, the talents, and the patriotism of this distinguished officer, or to weaken in any manner, the opinion which all who knew him entertained of his humanity and disinterestedness.

"These virtues only glow with brighter lustre from this ordeal of trial, like the stars he triumphantly displayed when valor and skill achieved a new victory to adorn the annals of our naval glory."

Capt. Morris left Washington on the 4th inst. to take command of the frigate *Brandywine*, which lies in the river 80 or 90 miles below the city. Capt. M. has of course resigned his seat at the Navy Board. On his arrival in France, he will leave the ship, for the purpose, it is said, of engaging in certain duties, under the orders of the Government, which will detain him for some time in France and England, and he will then return to the United States. The ship, in the mean time, will proceed to join the Mediterranean squadron under Com. Rodgers, where she will be delivered over to the command of Capt. Daniel T. Patterson.

Expected visit.—It is understood to be the intention

of the President of the United States to visit Boston and vicinity immediately after the embarkation of General La Fayette for Europe.

The late Camp-meeting, held near Blackwood-town, Gloucester county, N. J. closed on the 30th ult.—The Camden Star, states that it was attended by persons from different states—upwards of three thousand persons were seated in the meeting on Saturday, and it is supposed that six thousand attended on the Sabbath. In one tent containing 150 souls, 120 appeared to be under conviction.

Detroit.—The Michigan Herald notices the arrival at Detroit of a commodious horse boat, which was built at Cleveland, 50 feet long and 37 wide, with a double keel between which the paddles are placed. The boat is calculated for six horses, and is to ply as a ferry boat between Detroit and the Canada shore.

Distressing Occurrence.—On Thursday of week before last, Mr. Edward Johnson, of Meriden, went into the field to shoot a bird for a sick daughter, and on his return to the house he left his gun in the entry or doorway, intending to take care of it after having visited the room of the daughter; but in the mean time a little daughter aged 6 years and a son aged 10, passed that way. The father was not apprised of the circumstance by the report of the gun, which brought him, immediately to the spot; but his feelings when he arrived can neither be realized nor described—the top of the little girl's head was shot away, including the skull and brains, which terminated her life in a few minutes.—New Haven Journal.

Singular Circumstance.—One day last week, says the Wyoming Herald, a Black Snake, measuring five feet in length, was discovered in a store in this town stretched out on the highest shelf, surveying the proceedings of his fellow occupants below. The seed of the woman, upon making the discovery, proceeded, secundum artem, to bruise his head with the tongs.

A singular and remarkable phenomenon is stated to have occurred at Driffield, in England, on the 17th of July. A severe storm of snow and hail was experienced, and on the spot where, but a few days before, the children of the town were seen playing amongst the new mown hay, under the vivid rays of a summer sun, they were observed, surrounded by the hoary signs of winter, throwing snow balls at each other and shivering from the bitterness of the unseasonable blast.

A bearded Comet was seen from Brighton, Eng. on the first of August.

A dispute having arisen between two brewers, while fighting they both fell into a copper of boiling water and were scalded to death.

Mr. Owen of Lanark has arrived at Liverpool from New York.

Some flour in London has been found to contain one third of plaster of paris and ground bones. A flour dealer has been fined \$15,000.

In Edinburgh, lately, a young lady, locked in her chamber by her mother, and deprived of her dresses, descended from the window in the night in her robe de chambre, and accompanied her lover to the priest!

The drought continues excessive, particularly in the neighborhood of Paris. Butter has risen there 10 sous a pound; vegetables have almost disappeared from the market, and there is a great scarcity of food for cattle.—From observations made at Strasbourg, it appears that the temperature this season has corresponded with that of 1811, which produced wines of the most excellent quality.

A great drought has been experienced throughout Europe, and many destructive fires have been the effect of it. In Berlebe, 154 houses, and 89 out-houses, were destroyed on the 20th July.

Sickness at Mobile.—The Mobile Commercial Register of the 16th ult. reports 41 internments since the first of August, principally from the prevailing yellow fever. Among them were the following:—Edward McCusker, M. D. aged 34, a native of Antrim, Ireland, on the 5th ult.; Henry D. Merritt, on the 8th, formerly a merchant at New York, aged 41; and on the same day, James Rowe, aged 17; Lemuel Patrick, on the 12th, aged 47, formerly of Windsor, Vt.; and on the same day, Jonathan Freeman, aged 23, formerly of New York. The internments between the 2d and 17th of August, were 41.

Tornado.—The Montpelier (Vermont) Watchman contains an account of a destructive tornado which lately visited that section of the country. Several houses and barns were blown down, one woman and two children killed, and several persons wounded.

A boy was struck by lightning in Georgia, and lay apparently dead, was resuscitated by blowing into his mouth and rubbing his limbs.

Fire.—On Wednesday night last, the very valuable dwelling house of Colonel Valentine, of Hopkinton, was destroyed by fire together with a large proportion of his furniture, &c. Colonel V. was absent at the time, at the Springs in that town. It will be recollected that the barn of Colonel Valentine was burnt a few months since. There is reason to believe that both fires were the work of incendiaries.

Destructive fire in Maine.—The fires in the woods, continue to rage, destroying every thing with which they come in contact. We are told by credible persons, that the whole country from Passadumuck to Matamoras, on both sides of the Penobscot river, is one general conflagration—that it appears like "a sea of fire." The islands in the river do not escape—the Matamoras islands have been completely burnt over. The distance of the range of the fire on the river is about thirty miles; the width cannot be ascertained.

We are told, by a number of persons of veracity, that in the vicinity of the heaviest fire, the ground actually trembled—that the roaring of the fire, which sounded like thunder, was heard at the distance of 12 or 15 miles.

In other parts of the country, the fire has got in among the settlements. We have it from authority which leaves but little room to doubt the fact, that it is raging in Williamsburg, Brownville, Sebec, Atkinson, Blakesburg, Milo, Kilmarnock, Sebois, and in most of the unsettled lands in the vicinity—and from reports, it is also doing the work of destruction in a variety of other places. It is impossible to compute the damage already done. What will be most immediately and severely felt is the destruction of houses, barns, fences, cattle, &c. &c.—Bangor, September 8.

Accounts from Norridgewock, September 6, states, that, in consequence of the severe drought which has prevailed for two months past, the fires in the forests in that vicinity have raged to an alarming extent. In every town and on almost every farm, for some weeks past, the woods have presented one continued sheet of fire and devastation. The loss to individuals, in many instances, has been severe. Not only have wood lots, fences, grain, &c. fallen a prey to the devouring element, but also many dwelling houses, barns, &c. In the town of Madison, last week, three dwelling houses and a number of barns, with their contents, were wholly destroyed. We have also heard of numerous other instances of the destruction of property in other towns in the vicinity.

In Maxfield, several stores, houses, and barns, with all their contents, had been destroyed—cattle had been burnt in the woods—and the heat of the fire was so excessive, that a large number of fish were found dead on the shore, and birds were seen to fall to the ground.

OBITUARY.

FOR ZION'S HERALD.

THE HERALD'S HARP.



TRUE FORTITUDE.

It does not beam in that stern eye,
From which a tear does seldom flow;
Nor centre in the marble breast,
Which never melts at scenes of woe;

'Tis not that fix'd and deadly hate,
Which fires the duellist from fear;
Who bares the honorable blade,*
And dreads no punishment, but here;

'Tis not the rash, and frenzied zeal,
Which fronts the cannon's jaws of flame,
Or rushes on the murder's steel,
To seize the splendid wreath of fame;

It springs from that unshaken faith,
Which rests its hope on God alone,
Which at the dread approach of death,
Has with unflinching lustre shone.

This mighty pillar of the soul,
When tremors shall crumble into dust,
When earth shall totter on the pole,
Will be our only hope, or trust.

As on some promontory's brow,
The traveler from his lofty seat,
Views the continuous rills of waves,
Which spend their fury at his feet;

So, from this eminence of mind,
The good man views life's stormy shore;
Lash'd by the sullen tide of fate,
And calmly listens to its roar.

*Falsely so termed.

FROM MOORE'S SACRED MELODIES.

The turf shall be my fragrant shrine,
My temple, Lord, that arch of thine;
My tenses' breath the mountain airs,
And silent thoughts my constant prayers.

My choir shall be the moonlight waves,
When murmuring homeward to their caves,
Or when the stillness of the sea
E'en more than music, breathes of thee!

I'll see, by day, some gladsome unknown,
All light and silence like thy throne;
And the pale stars shall be, at night,
The only eyes that watch my rite.

Thy Heaven, on which 'tis bliss to look,
Shall be my pure and shining rock;
Where I shall read, in words of flame,
The glories of thy wondrous name.

I'll read thy anger in the rack
That clouds awhile the day-beams track;
Thy mercy in the azure hue
Of sunny brightness breaking through!

There's nothing bright, above, below,
From flowers that bloom, to stars that glow,
But in its light my soul can see
Some features of thy Deity!

There's nothing dark, below, above,
But in its gloom I trace thy love,
And meekly wait that moment, when
Thy touch shall turn all bright again.

HOPE.

BY HENRY NEALE.

Q! why should we seek to anticipate sorrow,
By throwing the flower of the present away;
And gather the black-rolling clouds of to-morrow
To darken the generous sun of to-day?

How often we brood over misery madly,
Till we murder the hope that was sent to inspire;
And pleasure grown old and decrepit, turns sadly
To shake his grey locks o'er the tomb of his sire.

Cherish Hope; and, though life by affliction be shaded,
Still his ray shall shine lovely, and gild the scene o'er,
Like the dewdrop that glistens the leaves when they're faded,
As bright and as clear as it glistened before.

OBITUARY.

FOR ZION'S HERALD.

Dover, N. H. August 29, 1825.

"Though I walk through the gloomy vale,
Where death and all its terrors are,
My heart and hope shall never fail,
For God my Shepherd with me there."

The shafts of death fall thick around us, and this pleasant world, like the field of blood, is strewn with the dead and all its terrors are. The mourners go about the streets, they follow the young, the lovely, the beautiful, and the good, to their long home—the cold and silent grave. The mournful knell chimes to their measured pace, and mingles its sepulchral tones with the burst of sorrow from breasts riven, and torn, and bleak. But amid all the circumstances of woe attendant on the departure of those we love from the shores of mortality, there is to the true Christian a foundation of hope, when we know they have witnessed a good confession, and in the hour of death have triumphed. Seeing they have escaped the storms and billows of life's tempestuous sea, and conscious that they are safely heaved in the port of endless bliss, where the wicked cease from troubling, and the weary are at rest, we feel resigned, knowing that our loss is their infinite gain. Indeed, we rejoice rather than mourn; for truly our separation will be but a very short one, and our meeting with happy connexions, O how joyful! Then shall we breathe our native air, taste the fruit of that delightful climate where all is fertile and rich; to return no more; but for ever to be secured from the hand that wastes and the waves that devour. There is nothing in all the chain of evidences in favor of Christianity so striking, and indeed so convincing as the noble bearing and pure testimony of the dying saint. What a sublime scene! Behold him on the verge of Jordan, wrapped about with the garments of salvation, and preparing to launch out into its cold waters. There are no bands in his death—no lingerings after earth—no clings to adored idols. Strong in the Lord and in the power of his might, he exclaims with the holy Paul, "I have fought the good fight; I have finished my course; I have kept the faith." Pinioned for the skies, he already clasps his glad wings, and longs to soar away and dip them in the fount of light and love.

These reflections are elicited by a recent death in this village, that has thrown a sickly hue on scenes once pleasant and sprightly, and plunged a fond husband and an only child in deepest sorrow. Our society have been called upon to deplore the loss of one of the most flourishing flowers in their little garden, but lately transplanted to bloom for ever under brighter skies in a heavenly mansion. Mrs. SUSANNAH FOSSE was a mother in Israel, a jewel of the purest water. For fifteen years our sister bore a character unsullied, and preserved it to the last without wavering. In the night of gloom, and in the time of general

depression amongst Christians, there beamed around her a steady light. She never even for a moment seemed to forget Jerusalem, preferring it always above her chief joy, longing for its prosperity, and glorying in its conquests. For many years she had been a great sufferer from severe indigestion of body; but such was the patience and resignation that possessed her soul, that no murmurings at any time escaped her. She walked in the footsteps of the divine Redeemer, knowing that the way of the cross is the way to the crown: for none will reign with Christ unless they willingly suffer with him. On my arrival here I visited her, and was much pleased as well as edified with her pious conversation and amiable deportment. I then perceived she was nearing the shores of eternity, and that her frail vessel could not long hold out. But no doubts nor fears tormented her. No clouds lowered on her journey homeward. In the many visits I made her, I never could discover the smallest change in her views or feelings, but such as were of an animating and heavenly nature.

She had for years breathed a pure atmosphere, devoting herself entirely to God and to his cause, denying herself daily, and bearing her cross continually. Her lamp was trimmed and burning, her loins girt about, and she ready and waiting for her Lord's summons. No wonder, then, when the messenger arrived, she should bear his voice with composure, and depart with joy. When the hour of dissolution drew near, her views of glory brightened, and her language was such as dying saints alone can utter. To all who visited her during her confinement she was remarkably faithful. Her warnings will not, we trust, be easily forgotten. For the two days that her tabernacle was brought in immediate contact with the monster death, she maintained her ground with unabated courage and constancy, declaring to all around that she had a full confidence in the atoning blood of Christ, and a firm hope of a blessed immortality. A few moments before she breathed her last, I conversed and prayed with her; and never, no never, shall I forget the solemn scene. Her appearance was such as no language can express. A calm serenity covered her countenance, lighting it up with an uncommon expression of angelic sweetness. Some of her last words were, "All is well—I am ready to go to Christ—I want to go home—O how pleasant to be at rest." This was on Saturday evening. Said I, sister Fosse, you are going to spend a happy Sabbath to-morrow. "O yes," she replied, "I am going to spend an eternal Sabbath with my Father above." In a very little time after this she fell asleep in Jesus, without a sigh or a groan. Thus she has lain down and forgotten all her toils. Her sorrows and pains have terminated for ever. The troubles of this life are over, and she is at rest, where the righteous shall shine as stars in the firmament for ever and ever. Blessed are the dead that die in the Lord. J. N. M.

LADIES' DEPARTMENT.

FROM THE FAMILY VISITOR.

RESPONSIBILITY OF FEMALES.

The remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral and intellectual aspect. As the subject of female influence has been discussed in your columns, it is not my design to enter upon that topic, but to contribute in my humble measure towards giving it a right direction.

If our influence is great, our responsibility is proportionally great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retribution. It is a matter of infinite importance therefore, that our intercourse with society should be so regulated as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on religion until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought life and immortality to light. The skeptic may well mourn over the miseries of life, he sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illumined with the lamp of heaven (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example, to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished and virtuous female will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a smile, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irrelevance, to adorn the conversation of the gay and thoughtless; the ministry of the Gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of Christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart and have an interest in misrepresenting their motives. The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed in her deportment, when topics like these are treated with that levity, which too often passes for wit with the thoughtless, even among nominal Christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fail to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevalent vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the man—who will not return to habits of sobriety until the Ethiopian shall change his skin, and the leopard his spots! He who craves a julep or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her social and domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force, to the practice of duelling. This blackest species of murder is, in a peculiar sense, our sin; not that we actually seize the weapons of death and enter the field of murder; but that we do it at our instance, and with our approbation. They do it to recommend themselves to us, as men of honor; and we sanction the deed, and appropriate its sin and its punishment to ourselves, by giving our hands and our hearts to the murderer. Let us recoil from the flat-tories and professions of such a lover, as we would from the tears of the crocodile or the sting of the viper. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist, for a husband.

Intimately connected with these vices is the game

of cards, and other games of hazard. In these, many of us, and those who move in the higher circles, personally take a part. We are induced first to play for amusement, because there can certainly be no harm in a little innocent amusement; and this we are rather inclined to do, because our presence may serve to restrain the gentlemen and keep them within the bounds of moderation and decency. Next a small sum of money is staked, the loss of which cannot be sensibly felt by any one. This we win of course; and thus the love of money is added to the love of cards, until the game in some form or other engrosses all the affections of the heart. This is no fiction; I know many living illustrations of its truth. But what is most lamentable is the demoralizing influence of such an example on the neighborhood. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go any extent in gambling and all its kindred vices. Let those ladies then, who have any respect for religion, any gratitude for the elevation which it has given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society to those gentlemen only, who regard the laws of God and man, and whose characters are unspotted with crime.

LAURA.

LETTER FROM A MINISTER TO HIS DAUGHTER.

DEAR ELIZABETH,
As you wish to hear from me on spiritual as well as my temporal affairs, I will endeavor to give you an exact statement of both as follows.

I am sometimes, in my retired moments, a little cast down, when I consider that I am literally a stranger and wanderer here below, but I trust I shall one day find my home; for though I have now dwelt near seventy years in this clay cottage, and been at great expense to keep up the walls, which outwardly appear tolerably fair, yet I find the principal supports are decayed through time, the lights also are very mid-dling, and I know not how soon I shall be summoned to leave it; and there is no renewal of lease granted to any one of the tenants. I am, as you know, a tenant at will, therefore liable to an order for quitting on a day or time I am ignorant of; but I feel a hope I shall have a better when I leave this, for the Owner is exceedingly kind, and by his will I am informed, has promised me more durable, and subject to no decay, or want of repairs. I have never yet seen it, but by the landscape it appears beautiful in the extreme, and pleasantly situated though there is a dark valley lies between, but there is a promised light and guide to every traveller, whose face is looking towards the inheritance. I sometimes, when favored with an opportunity, ask for my children, that they may have a part with me, for it is a very large estate, and I should dearly love to have all my company. I have never been upbraided for asking, not once; but I am afraid that any of you should disbelieve the account, and not think it worth while to set out; or that others of you should grow weary, or loiter on the road; for I find no careless persons have any right, according to the will. My heart is inditing a good matter, but my paper will not hold out, so I must bid you adieu for awhile. I spared a little longer, I will tell you the rest. Your affectionate father.

MINISTERS' DEPARTMENT.

THE AWFULNESS OF THE PULPIT.

A few years ago a learned gentleman of the bar in Vermont, was appointed to deliver an oration on the 4th of July, and accordingly accepted the appointment.

This gentleman was eminently calculated to perform this honorable task, having received a refined education, and having served some time in the revolutionary war, and since that he has taken an important part in our nation's councils. He prepared for this day with uncommon labor, and his oration may truly be said to contain the richest materials, arranged with peculiar beauty of thought and elegance of diction. The time arrived—the community had very raised expectations, knowing the ability of the orator—the procession was formed, and the orator took his place, by the assignment of the committee, at the side of the clergyman of the town; they entered the house of God accompanied by a large concourse of people to celebrate the national Independence—he, with the clergyman ascended the pulpit. After the clergyman had addressed the throne of Grace, the orator commenced with an oration before him, that would do honor to our best legislators; but to the astonishment and mortification of the audience he was frustrated, and hesitated. He, however, at length proceeded, but with difficulty, and in such a manner that the beauty and force was entirely lost. On descending from the pulpit, his friends were anxious to know the cause of his disquietude; he said, you know I have stood undaunted in many battles: I have faced the cannon's mouth—and this left arm has been borne away by a shot from the enemy, and I was fearless. I have stood in the public halls of my country and advocated the cause of freedom and of equal rights, in the midst of thousands, without a nerve quaking; but when I stood in that awful place where the ambassador of Jesus Christ is pleading the cause of sinners, and where eternity and judgment are matters treated as, and amazing realities, I am, as you see, unmanned; to stand in the sacred desk, that awful place where God is so near, is too much for me, I cannot endure it. What a lesson does this give the unfaithful minister, who with the cold heart of a Seneca can preach about religion for months and years without ever preaching one gospel sermon. And how can such an one feel, who does not realize the immensity of his responsibility, when he stands as it were between the sinner exposed to an eternal hell and the divine presence.—Rel. Adv.

SOCIAL DUTIES OF THE CHRISTIAN PASTOR.

Extracted from the Charge of an Irish Prelate.

The true relation of the clergy to the people (it cannot be too often repeated) is a pastoral relation. It is not by the parish minister's securing the ostensible discharge of the Sunday's duty, that he properly exercises his functions; nor even by his providing for a punctual attention to those occasional duties which he is invited to discharge. No; the clergyman should be the true parish priest; in continual contact with his flock; one, whose voice they know; not only in constant residence amongst them, but in continual intercourse with them; their adviser; their friend; the moderator of their disputes; the composer of their differences; the careful instructor of their children; not content merely to afford spiritual aid where it may be demanded, but vigilant to discover where it may be applied, and prompt to bestow it where it will be received; stimulating all, and particularly the young, to come to that fountain of living waters, which it is his office to dispense—and proving to his people by every possible exertion, that the first object he has at heart is their everlasting welfare. All this, it is manifest, he can effect, only by living continually amongst his flock, and by the continued personal discharge of the several offices of the priesthood.

YOUTH'S DEPARTMENT.

Extract from President Wadsworth's Address, delivered to the Candidates for the degree of Bachelor of Arts, at the recent Commencement at Franklin College, Georgia:

"To no period of human life is modesty unsuitable, but at no time is it so ornamental, or appears with such captivating charms, as in the season of youth. Without modesty it can never appear in all its loveliness. True merit is always modest and retiring. Be-

ware of indulging an assuming air of ostentatious vanity, which exhibits an obtrusive desire to shine in every circle. It always promises more than it will be able to perform. Neglect or contempt will be the mortifying consequence. Excessive solicitude that your talents should be unobserved, will always miss its aim, and be attended with more injury than advantage. When talents and integrity are united in the character of a young man, there is always sufficient penetration in society to discover their possessor, and without any officious efforts on his part, they will be invited into exercise at the proper time.

"Various other topics are suggested to my mind, on which this address might be protracted. But to minds such as yours, I flatter myself those already mentioned may suffice. Piety towards God, equity, sympathy and veracity towards men, with a due regard to the government of the passions and employment of your time, seem to include every thing essential to your usefulness and comfort in this life, or to secure your happiness in a future state.

"By the steady practice of piety towards God, you will lay up the most substantial supports under the infirmities of age, in the consciousness of his approbation and that of your own heart. The energies of genius may, and generally do disappear in old age; but the moral splendor of genuine piety retains its lustre to the last. The memory of the profoundest scholar may become impaired—he may become the shade of what he was—the relic of himself and the ruins of a man; but the heart of piety retains its integrity for ever. The evening of his life is divested of its sombre aspect by the prospect of removing to a region of cloudless light, where the kindest reception awaits him. The voice of an approving conscience is music to which a man may listen with delight in his latest hour.

"By a due regard to the social virtues and duties of justice and humanity, you will not only secure the approbation of God and your own minds, but also establish a reputation which will command the confidence and secure the esteem and patronage of all who know you.

"By attending to the personal virtues of temperance, industry and modesty of manners, you will most efficiently promote your own personal acceptance in society, as well as individual interest and happiness. The course of conduct therefore, which I have suggested, is evidently recommended by every motive which ought to influence a generous mind.

"And now my young friends, the last born sons of this institution, allow me to remind you before we part, that the eyes of your country will hereafter be upon you. More will be expected from you than from others whose advantages have been inferior to yours. The friends and foes of this institution will observe your movements in future life with equal exactness, but widely different desires. The credit and prosperity of this institution are deeply interested in your future conduct and course. To your parents and virtuous connexions you are now and will continue to be objects of their most affectionate solicitude. By pursuing that course of conduct which has been briefly sketched, you will most infallibly gladden their hearts and gild the evening of their declining days.

"And now, my dear pupils, the moment which dissolves our connexion is just at hand. Go forth into the world determined to act a useful and honorable part on the theatre of life—a part worthy of the dignified character of scholars and gentlemen.—For your prosperity, respectability and happiness, my ardent wishes shall always, and every where attend you. "And while too many others are sacrificing every valuable principle at the shrine of pleasure or popularity, and like the camelion, feeding upon air and deriving the color of their conduct from the company into which they chance to fall, be it yours to acquire a knowledge of your duty in every case, and then to practise it with manly firmness, alike regardless of the versatile favor or the capricious frowns of man."

A HINT TO YOUTH.

A young person coming forward into life, in such a world as this, without experience, appears to me an object of pity. I compare him to a ship I lately saw launched; so gay, so smart, that by looking at her you might be sure she had never been tossed upon the sea, nor encountered a single storm. But she was not launched to lie always in port. She must, ere long, traverse the ocean; and what enemies, tempests, rocks, and shoals, may endanger her safety before she returns to port, or whether she may return at all, who can tell? Such a sea is the world—it sometimes, to those who are beginning to venture upon it, shows a smooth and a smiling face; but when they are embarked on it beyond recall, what changes do they often meet with! Except the Lord be pleased to visit them with his light and grace, they will soon be like a ship in a storm, without rudder or anchor, compass or pilot! But if he take charge of them, then they will be safe; and in defiance to wind and weather, arrive at last at the desired haven.

SAILORS' FRIEND.

WHERE IS THE SAILOR BOY NOW?

One day, as I was walking along a quay in this city, mine eye caught the glimpse of some falling object, which seemed to have been violently precipitated from the mast head of a vessel, into the water. At first I suspected that it must have been something belonging to the vessel, but after a moment's reflection, I was partly persuaded that it was a fellow mortal. Observing, however, a man hastening in his boat towards the place where the object had fallen, and being told by a gentleman standing near me, that if it were a person he would probably be saved, my fears subsided. Seeing a hat floating on the water, I soon proceeded to the place, and inquired of the man in the boat, whether the person who had sunk, had been seen to rise on the surface of the water: he answered, "No,"—and seemed to be waiting to ascertain in what part he would probably rise. After a few moments of awful suspense, an iron grapple was procured to draw him out of the water. But all efforts in this respect were unavailing. The water being twenty feet in depth, it was the opinion of all present, that it would be impracticable for any one to plunge into the water to such depth, in order to save the life of the individual. O, what a heart-rending scene! I knew not what to do. It was a moment of solemnity and silence. The train of reflections which I had, I can but faintly describe. Surely, thought I, here is an immortal being in the very agonies of dissolution. After a few more struggles, the lamp of life will be extinguished, and the spirit will stretch its pinions for eternity. Perhaps it has already left its tabernacle, and entered upon its everlasting destiny.

"Up to the courts were angels dwell,
It mourns triumphant there;
Or deus pinguet it down to hell
In infinite despair."

O, how solemn the consequence of this hour! Being in some measure agitated, I sprang into the boat, resolved to plunge and make one effort to find the body; but being told that it would be useless, and that I too might share the same fate, I desisted from my undertaking. The corpse was shortly raised from its watery bed, and conveyed to the quay. It was a "sailor boy," at the age of thirteen. All possible means for resuscitation were used. But they were in vain. The soul, that vital principle, had fled—and the lifeless remains before us, seemed to be a memento, that at all times we should be ready for our departure.

In view of the scene which has just been described, I call upon those who traverse the deep, to consider the uncertainty of their lives. One who was in the bloom and vigor of health, and in a manner unexpected to himself and his shipmates, has been ushered into the unseen world.

"Our life is ever on the wing,
And death is ever nigh;
The moment when our lives begin,
We all begin to die."

Frequently have you seen those with whom you have been acquainted, overtaken by the raging storm, or dashed upon the quicksands of death, cease their earthly existence. Every hour you are liable to fall before the "king of terrors," and find a watery grave. It is true the morning, serene and cloudless, may dawn upon you—your prospects for a happy voyage may brighten; but soon the clouds may gather—the beating tempest may rise, and effect your speedy dissolution. Nor should you forget your liability to accidents and diseases. How many have fallen from the top of the mast head into the mighty waters, without any previous admonition! How many, by the rotting stroke of some of the ship's materials, have sunk to rise no more! How often, too, have you seen them with whom you have associated, pine away by sickness, and mature for a grave in the depths of the ocean! You may be convinced of the precariousness of your lives, not only by these facts, but by the word of God. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Be ye also ready, for as such an hour as ye think not, the Son of man cometh." It is therefore indispensable that you seek that change of heart which is enjoined in the gospel. There is no time to lose. What you do in preparing for eternity, must be done soon; "for the night cometh in which no man can work."

THE GATEKEEPER.

MONITOR.—No. 27.

OF SPENDING OUR TIME WELL.

"Let us do good while we have time." Gal. vi. 10. "The night cometh in which no man can work." John ix. 4. Time is precious, but we know not its true value; nor will we learn it till it is too late. We think of it as it is, and we bestow it as it is. We are doing nothing worth, many times we consider it as a burden we want to get rid of; yet the day will come when we shall think one quarter of an hour more valuable than all the treasures of the earth. God, most liberal and bounteous of all other things, teaches us by the frugal dispensations of his providence, how careful we ought to be to make a good use of time, because he never gives us two moments together, nor grants us a second, till he has withdrawn the first, still keeping the third in his own hand, so that we are in a perpetual uncertainty whether we shall have it. Time given us to prepare for eternity, and eternity will be too long to regret our lost time, if we have made bad use of it.

Our whole life as well as our heart, is due to God; they are neither of them too much for him. He gets them only that we might love and serve him. Let us therefore, rob him of nothing. It is not every moment in our power to do much for him, but we must always do what is proper for our station. To be content, to suffer and to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as long prayer; and the time is not lost, which is spent in the practice of meekness and patience. But we must be cautious that such sufferings are not occasioned by our own fault. Thus we should regulate our life, and "redeem the time," as St. Paul said. Away from the world, its vain amusements, useless concupiscences, and unprofitable conversations, which serve only to dissipate our minds, and induce our self-love. By these means we shall find time for the service of God: all that is spent otherwise is lost.

FENELLES.

THE GUILT AND DANGER OF PROFANE IMPROBITY.

"Let your yea be yea, and your nay nay;" is enjoined upon us by the highest authority, and "Be not rash to utter any thing before God." "Rashness," says one, "consists in undertaking an action, or pronouncing an opinion, without the examination of the grounds, motives, or arguments that ought first to be weighed." "Rashness," says another person of sense, "is a fault in human actions; but in no case more dangerous, than in imprecations of divine judgments." Men have need to be deliberate and well-advised, before they appeal to heaven for vengeance; for God is not to be played with; and oftentimes, it seems good to the Almighty to hear the prayers of those rash people beyond their expectations, in order to strike them with a dreadful awe of the Divine Majesty.

Rash vows and promises are often made without any reasonable reason, as in that instance of Jephthah, recorded in Judges xvi. An awful example I have met with in a noted scoundrel, who was at Holyhead, on his way to Dublin. At the Inn where he was waiting, in a state of intoxication, till the packet should sail, he uttered dreadful imprecations upon his eyes, &c. But as he waited look for the packet he fell into the water and was drowned. His body was in a short time found, but his eyes were out. Thus his wicked wishes were literally accomplished.

In the life of colonel Hutchinson, governor of Nottingham Castle, we have another instance of the judgment of Providence, in the case of the then Earl of Kingston, at the time of the civil wars, which ended in the execution of Charles I.

In consequence of his lordship remaining neutral, many were led by his example to continue undecided. The gentlemen of Nottingham waited upon him, with pressing language, urged him to declare for the parliament. He said, "I will not act on either side," and then made a serious imprecation in the following words:—"When I take arms with the King against the Parliament, or with the Parliament against the King, let a cannon bullet divide me between them!" Notwithstanding this dreadful imprecation, he was taken prisoner by the Parliament army at Gainsborough, and was put on board a pinnace, of small speed belonging to a ship of war, and sent down the river to Hull. Lord Newcastle's army was at that time marching along the shore, and shot at the pinnace. Being in imminent danger, the Earl of Kingston went upon deck to show himself, and to prevail with them to forbear shooting. But as soon as he appeared, a cannon ball from the King's army disabled him in the middle; and he perished according to his own unhappy imprecation. And he kept his word, for he would have been avoided: violating it, he was visited with the judgment he expressed in his wish, but which he never expected to realize.

A WANT OF CONFIDENCE IN GOD.

Reproved by a Child.

The godly wife of the worthy Cornish divine, Mr. Vincent, being left in great want, with many children, would often answer them, when they came crying about her for bread, and she had none to give, with this gracious expression: "Be quiet, children, God liveth." At length, however, this gracious man being quite destitute, and his children calling upon her, when she had neither bread nor money, broke out into a bitter weeping, which one of the little ones observing, came and pulled his mother by the apron, saying, "Mother, why do you weep thus? God dead now?"

Reflected happiness.—To a man who possesses a good heart there can be nothing more pleasing than the consciousness of giving pleasure to others. The luxury of doing good is a most exquisite as well as most innocent luxury to him whose feelings and affections are such as make a man capable of enjoying as well as bestowing happiness.



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